
Nabawiyah-based Character Education and Pancasila Values in The Moral Development of SKIS Students

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Abstract

This study explores the integration of Nabawiyah character education values with the principles of Pancasila in shaping students' moral character at Sekolah Karakter Imam Syafi'i (SKIS). Using a qualitative phenomenological approach, this research involved interviews, observations, and documentation with school principals, character teachers, students, and parents. The results reveal that SKIS implements the values of 'faith, learning, and creation' as the core of character development, which aligns with Pancasila's values of belief in God, humanity, and social justice. The study concludes that Nabawiyah character education reinforces national identity and moral integrity, emphasizing that moral education rooted in prophetic traditions and Pancasila values can produce learners who are spiritually grounded, intellectually critical, and socially responsible.

Keywords: *Nabawiyah character; Pancasila; moral education; SKIS; Indonesia*

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Introduction

Education is essential to life as a human need. The vital role of education is to provide knowledge for life. This goal gives education influence so that it is not shackled by ignorance. With Education, mankind will know the truth (Octaviana & Ramadhani, 2021). The function of providing education aims to form educated and knowledgeable mankind as a means of understanding and solving problems with an educated person (Khikmah & Ismail, 2025).

In the modern era, education has made very rapid progress; however, the existence of both formal and informal education provides a stimulus to the community, encouraging them to pursue the desired educational goals. Article 31, paragraphs 1 and 3, of the 1945 Constitution of the Republic of Indonesia state the following. Paragraph (1): Every citizen has the right to education". Paragraph (3): The government shall strengthen and implement

a national education system that increases faith and piety as well as noble morals in order to educate the life of the nation as regulated in the law (Andriyani & Setiyoko, 2020).

In line with the mandate of the constitution, education is not only directed toward the development of intellectual skills. However, it must also emphasize the formation of students' character as a whole. Character education is an important foundation in creating a generation that is not only academically intelligent, but also has integrity, responsibility, and social and spiritual awareness (Jaya & Sudarsana, 2024). In this context, the education of the character of the Prophet Muhammad, which imitates the morals of the Prophet Muhammad, makes a significant contribution in forming a person with a noble character (Dahuri, 2023). Values such as honesty, compassion, discipline, and responsibility are in line with the goals of national education and the noble values contained in Pancasila (Ardhani et al., 2022).

The formation of students' character is one of the main focuses in modern education. The challenges of the times, colored by moral crises, value degradation, and the influence of globalization, demand an educational approach that not only emphasizes cognitive aspects, but also affective and spiritual aspects. In this context, the integration of Islamic values, derived from the example of the Prophet Muhammad SAW (Nabawiyah character), with the noble values of Pancasila becomes highly relevant as the foundation of moral education in Indonesia.

Nabawiyah's character education emphasizes noble morals such as honesty, trust, compassion, discipline, and responsibility, which are not only taught theoretically but are directly exemplified by the Prophet in daily life. These values are strongly compatible with the principles of Pancasila, such as the One Godhead, Fair and Civilized Humanity, and Social Justice for All Indonesian People.

The Imam Syafi'i Character School, as an educational institution that embodies the spirit of Islamic character formation, serves as a strategic space to examine how Nabawiyah values can be integrated with Pancasila values. This approach is important not only to strengthen students' national and Islamic identities but also to foster a complete and contextual morality in a pluralistic Indonesian society.

Previous research on character education in Sirah Nabawiyah by (Fitriyah & Djazilan, 2020) The research highlights the inspiring story of Nabawiyah's character as a form of character education rooted in the nation's culture. However, it does not discuss how the character of Nabawiyah, as character education, is applied in schools (Hidayat et al., 2022). Even though this must be applied and socialized in schools. Therefore, this research aims to identify how to shape the nation's cultural character through the education of Nabawiyah character in schools. The prophet's inspiration is not limited to serving as a guideline; through the prophet's behavior in school, participants are taught that the Prophet is a source of inspiration for learning.

The main goal of education is not only to develop students' intellectual abilities but also to foster their moral and social awareness (Munawir et al., 2025). In the context of national education, Pancasila serves as a basis and a value guideline for forming religious, civilized, and just Indonesian people. Meanwhile, Nabawiyah's character education is rooted in the example of the Prophet, who emphasizes values such as honesty, trust, compassion, discipline, and responsibility. The integration of these two value systems is important in addressing the challenge of moral degradation in the modern era (Sumiharsono

et al., 2023). The Imam Syafi'i Character School (SKIS) has a role model in the implementation of Pancasila values. To be one of the educational institutions that seeks to implement the integration of Pancasila as a moral value with Nabawiyah character education through learning practices and directed character habituation.

However, this integration effort is indeed inseparable from the challenge of harmonizing the religious value system derived from revelation with pluralistic, universal national values. Therefore, it is important to conduct an in-depth study to examine the extent to which Nabawiyah character education strengthens Pancasila values in students' learning practices and moral development at the Imam Shafi'i Character School.

Research Methods

This research uses a qualitative, phenomenological research design. This approach aims to explore and understand the subjective experiences of informants in living the integration of Nabawiyah character education with Pancasila values in daily life in the Imam Shafi'i Character School. This research focuses on how these values are internalized through learning, habituation, and examples provided by the school. The research subjects include school principals, character teachers, fifth and sixth-grade elementary school students (late Tamyiz and murohaqoh), and parents as information supporters. The focus of this research was the Genuk sub-district in Semarang City, which the researchers adjusted to examine the problems arising in Nabawiyah character education towards Pancasila. Data collection was conducted through in-depth interviews, direct observation of school activities, and documentation of character education practices. Data analysis was carried out using the stages of phenomenological analysis according to Creswell, which included descriptions of informant experiences, a search for essential themes, and an interpretation of the meaning of the phenomenon that occurred (Creswell & Creswell, 2018). The validity of the data is maintained through the triangulation of sources and methods, as well as member checks to confirm findings and interpretations directly with informants.

Table 1.1 Profile of Research Informant

No	Name	Informant
1.	KL	Principal
2.	AF	Teacher SKIS
3.	HMZ	Class educators 5 SKIS
4.	HRT	Class educators 6 SKIS
5.	WW	Student's guardian SKIS
6.	MHS	Student's guardian SKIS

Results and Discussion

Application of the Concept of Nabawiyah Character Education at the Imam Shafi'i Character School (SKIS)

The Imam Shafi'i character school is a privately managed non-formal character school. The emphasis on character education is not limited to becoming a better, polite, ethical, disciplined, responsible, and confident person. With the character of Nabawiyah, SKIS students are given an understanding of fitrah (Ramadlan et al., 2022). Fitrah-based education, such as farming, is to establish the character of the students' faith, not by force. Analogy: Farming. Planting Plants grow patiently because the results are not immediately apparent. So, how to educate the character of the prophet through the nature of the educator or child, according to the condition of the child whose character has grown from within.

If it is forced the same and does not adjust the condition of the child in the process of growing fitrah from within, it will result in trauma in learning. All children are great, but not all children have the same character—they need to be educated according to the child's or the educator's condition. In depth, Nabawiyah's character education emphasizes awareness. If the learner is aware that the desired process will occur, but not because of the process itself, then the process will be hampered. This happens because of coercion in the learning process (Khulfanudin et al., 2023). Nabawiyah's character education provides the perspective that all children are great and that the learning process is without coercion, but with awareness. An important process in Nabawiyah learning is awareness.

Nabawiyah character education applied at the Imam Shafi'i Character School is in accordance with the principles of Pancasila. Giving birth to individuals who are aware of education that builds character, not by force. In the Pancasila Hierarchy, the five precepts are interconnected and intact. The Nabawiyah character education applied at SKIS has three characteristics that are the strength of the Imam Shafi'i/SKIS Character School. The character of faith at SKIS grows character. Spontaneously, the three characters have values contained in Pancasila as stated by the ustad who teaches at SKIS AF:

"In Character schools or SKIS, Pancasila subjects are not given, but children will take the PKBM PKN exam, from the children have Pancasila values such as the character of faith according to the first precept, the character of learning and working, the second precept, even in the preamble of the law exists and works" (Interview with AF January 2, 2025)

Nevertheless, the character school of Imam Syafi'i upholds the values of Pancasila by applying character through faith, learning, and work. The three values are in line with the values of Pancasila, as described by KL:

The character school of Imam Shafi'i, or SKIS, teaches students to develop character. Students here are from 7-10 and 10-14, and they come from the previous school to reflect on themselves. Most of the participants moved from formal schools that did not meet the demands of the new system. (Interview with the informant, January 2, 2025).

From the two informants, it was explained that SKIS, as a character school, upholds values in accordance with Pancasila principles. SKIS has the character slogan of Faith, Learning, and Work, which is based on the principles of Pancasila. However, learning the Pancasila educational theory is limited only to exams conducted at PKBM. In daily practice, the character of faith, learning, and working becomes a guideline. Nabawiyah character education cannot be forced because children's characters will grow with the strength of character that each one has. Because every child is great and unique, cultivating the character of faith and consciousness helps learners become adults with a conscious character, not through coercion.

Cultivate the character of educators at SKIS by fostering awareness. Because with awareness, students will understand character behavior. Not by force, this behavior makes the student depressed and turns him into a machine, as KL stated:

Participants grow in character with awareness, not by force. Parents should be patient when they see their children misbehaving, so they do not rush to say ugly prayers for their children, because the prayers of parents are answered. (Interview with the informant, January 2, 2025).

According to the 5th-grade SKIS students of HMZ SKIS, it is a character school that has 5 Pancasila values, because students who move from formal schools to SKIS want to learn freely, as stated by HMZ:

I went to school at SKIS because, in formal school, I often skipped classes, could not do my assignments, and was scolded by my teacher. However, if at SKIS, the teacher is not angry about wanting to go to school, or is not forced to do assignments. (Interview with the informant, January 3, 2025).

The same thing was expressed by SKIS 6th-grade students as stated:

I am often considered an unsmart teacher because I cannot do general lessons, but I am afraid to go to school and skip school all the time. Finally, it was issued, and parents looked for a non-formal school for SKIS. At SKIS, I am happy because learning is not forced according to character (Interview of informant, January 3, 2025).

The two statements above explain why participants who initially attended a formal school and later moved to a non-formal SKIS school, whose purpose is to learn with awareness rather than coercion. Learning problems emphasized that the participants were not limited to learning knowledge or pedagogical aspects, but also important character aspects. This is as stated by the trustee of SKIS WW:

School is not forcing children to learn; how children learn is because my child and I, as guardians, educate children through flexible, non-formal institutions such as SKIS. If my child is not in the mood or feeling well and does not want to go to school, I give him space to stay home. Because at SKIS it is okay to study independently at home until my child asks for a new school for me, the non-formal school system provides space for children to develop their talents (Informant interview, January 3, 2025).



Figure 1. SKIS Learning Process according to the Character of Nabawiyah

From the above statement, empirically, students in grades 5 and 6 in elementary school have problems with learning. Learners do have to learn because learning can be done anywhere (Ramli & Damopolii, 2024). The problem that is worrying is not the children on strike, but the school strike (Sarwadi & Raihan, 2025). Children who fail in learning because they do not match the talents and interests of their characters (Pauziah et al., 2025). SKIS, as a character school, has the power to educate students with awareness. Humanizing humans, this is in line with the values of Pancasila, that the dignity of humanity and justice in learning are not only judged by knowledge, but by character (Saifullah et al., 2024). Quantitative and qualitative values are two important things in measuring ability. The problems experienced by students at SKIS are stigmatized as requiring a good quantity. Nevertheless, every child is great and has talents that are assessed qualitatively (Firmansyah & Artikel, 2021).

Pancasila values that are integrated into character education at the Imam Character School

The application of SKIS character values, which is the concept of Faith, Learning, and Creation. The three concepts that became the jargon of Nabawiyah character education were applied at SKIS. SKIS students must call the jargon of Faith, Learning, and Work during the morning apple and cult from the ustad. Before the cult, the students prayed, and after praying, they called for the jargon of faith, learning, and creating. Before entering, students have been given the spirit to have Nabawiyah character.

The character of Nabawiyah at SKIS essentially makes students who strike for school, while still wanting to study. Because children do not have to learn at school, they can still learn anywhere or at home, through awareness, as stated by KL:

"Do not worry when children go on strike, because children can still find out by studying at home or anywhere. Worry when children fail to study, but every great child will learn according to their talents. If a child cannot learn in a formal school, it does not mean he is a failure; his talents have not been explored. However, children who are not suitable in formal schools are actually suitable in non-formal schools and even have non-academic talents". (Interview January 2, 2025)

When children do not want to go to school, parents should not be confused. Confusion occurs if the child does not want to learn (study strike). Because what is required of everyone is to study, not to go to school. Learning cannot be equated with going to school. School is only one place to learn, and school is one of the educational paths; there are many other educational paths besides school. It's okay if children want to learn at home, in the rice fields, at sea, or anywhere.

Education is actually back home, because it is the parents who get the mandate to educate their children. It is the parents who will be held accountable for their children in the future, not the teacher, not the ustadz, not anyone. Others cannot replace children's education, cannot be represented, and cannot be made side-based.

This is in line with what the 5th-grade elementary school students at SKIS call it, Tamyiz, as stated by HMZ:

"I did not want to go to school because I was forced to study math, but my teacher scolded me if I was in the drawing class. When I was at SKIS, I learned to draw without being scolded by my teacher at SKIS" (Interview 3 January 2025)

This opinion is in line with the parents of the participants who strive to make the child able to go to school, even though they are worried that the child will not go to school due to the stigma of losing when knowing the concept of SKIS, as stated by MHS:

"Before knowing SKIS, I was worried that children would strike school because in the future, what would happen in the life of the community. But SKIS provides space where every great child should not worry if the child goes on strike, but worries if they go on strike" (Interview January 4, 2025)

Both state that SKIS upholds Pancasila values. However, SKIS does not directly provide Pancasila learning in schools. However, through Nabawiyah character education, SKIS demonstrates how the Pancasila values shape character. However, it is important to be given a process of understanding the values of Pancasila as an Indonesian citizen. This is according to what was stated by the SKIS AF teacher as follows:

At SKIS, there is no formal subject specifically titled Pancasila Education; however, the implementation of character education firmly upholds Pancasila values, particularly those related to belief in God, human dignity, and social justice. This is also reflected in students' participation in the Community Learning Activity Center (PKBM), where Civic Education (PKn) is included in the assessment content (Interview, January 3, 2025).

The contribution of research at the Imam Syafi'i Character School to the government, especially the Semarang City education office, extends beyond formal education to the importance of non-formal education in developing students' talents and interests. Problems that are no less important than a character school of SKIS must also specifically arise and provide learning of Pancasila values as a provision for the character of Indonesian citizens.

Not only spiritual understanding, but also material and state understanding of Indonesia, through the Pancasila values, is urgently needed for SKIS students.

Table 1.2 Developmental Character Phases (Age)

classification	Details	Character Phase of Development (Age)														
		Thufulah					Tamyiz				Murohaqoh				Syahab	
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Golden Age	Character Iman	✱	✱													
	Learning Character			✱	✱	✱	✱		✱	✱	✱					
	Character Burn									✱		✱	✱	✱	✱	
Quality	Egosentris	✱	✱	✱	✱	✱	✱									
	Sosioentris							✱	✱	✱	✱	✱	✱			
Mapping	Intelligence			✱	✱	✱	✱	✱	✱	✱						
	Learning Style			✱	✱	✱	✱	✱	✱	✱						
	Traits of Talent			✱	✱	✱	✱	✱	✱	✱						
	Talent Activities			✱	✱	✱	✱	✱	✱	✱						
Activity	Play	✱	✱	✱	✱	✱	✱	✱	✱							
	Internship									✱	✱	✱	✱	✱	✱	
Character Index								✱	✱	✱	✱	✱	✱	✱	✱	
Final Exam															✱	

The Character Development Phase (Age) in SKIS is classified through the Nabawiyah character table. The classification of Nabawiyah character education comprises 4 periods: the golden age, nature, mapping, and activity. In the golden age, there were detailed explanations of the character of faith, learning, and talent. The character of faith is usually helpful at the age of one to six years. The character learns in Tamyiz from the age of seven to nine years. Talented characters range from ages 7 to 9 (Tamyiz & Murohaqoh). The classification of traits is egocentric through the age of one, and sociocentric in *Tamyiz and Murohaqoh*.

In the mapping classification, there is intelligence in the Thufulah and Tamyiz phases, from ages three to nine years. Learning styles, talent traits, and talent activities begin at age three and continue through age nine. The classification of activities is divided into two, namely playing and internship. Playing during the *Thufulah* to *Tamyiz* period, which is the age of one to nine. The internship period is at the end of tamyiz, *murohakoh*, and *syahab*.

Conclusion

The application of the concept of Nabawiyah character and Pancasila values at the Imam Syafi'i Character School is a process of nurturing children with diverse talents. Because every child has their advantages and talents, it is not possible to generalize using formal education. Skis provides an informal space for students who cannot attend formal school. The results of the study show that Nabawiyah's character education is grounded in Pancasila values, namely humanizing humans as creatures of God and upholding justice.

Thus, this research contributes to enriching the educational study of the concept of Nabawiyah character in light of Pancasila values. This study shows that the participants are in accordance with the second precept of just and civilized humanity, that each child has their own identity. Because it is still a common problem, children learn to be forced not because of awareness, but rather because formal schools judge with knowledge and not with

the heart. This research strengthens character education by focusing on the heart, so that students who are not considered smart are not limited by a scientific, formal education, because outside scientific academia, children have talents and interests according to character. This research can, in the future, influence formal schools in determining which students are not only bright in terms of knowledge.

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